



## Happy Motoring-- It Says Here

By Harry Gersh

LIKE ALMOST EVERYONE ELSE in America we spent part of our vacation on the road. (Which proves that experience is a very poor teacher—but we'll let that go.) A piece north of Baltimore on U.S. 1 we stopped at an overly antiseptic diner, all stainless steel and formica tabletops. But the coffee was good and the hamburgers better.

While we were eating, another touring family entered the diner. The mother and two kids sat themselves down at a table while the father came to the counter to speak to the owner. This was sufficiently unorthodox for me to stretch my ears.

"Our maid's outside in the car," the man said, "can we bring her in to eat with us?"

"Colored?" the owner wanted to know.

The tourist admitted that his maid was colored. The diner owner shook his head. Then the man asked if he could take some ham-

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# Negroes Welcomed by Catholics

The Archdiocese of St. Louis  
Office of the Archbishop  
3810 Lindell Boulevard  
St. Louis 8, Mo.

Dear Father:

Many of our parishes outside as well as in Saint Louis and Saint Louis County have a Negro population within their territory. As you realize, the Pastor has the same responsibility to this group as to all other parishioners. Occasioned by the recent decision of the Supreme Court and the approach of a new school year, our Clergy have an excellent opportunity to take the lead in doing away with segregation.

The stand of the Church is well-known. It is equally important that you as parish priest exert your personal influence and the influence of your office in speaking out against all prejudice and discrimination. The policy of non-segregation in your parish and school should be known and consistently enforced.

With all good wishes, I am,

Sincerely yours in Christ,

Joseph E. Ritter

STIRRING NEWS of Catholic schools in the South opening their doors to all children is most welcome and inspiring.

The principle has always been clear. It is stated by Rev. Robert Sweeney of Rock Hill, S.C., as St. Anne's School opened with white and Negro students:

"It has always been the policy of the Catholic Church to make every effort to supply a Catholic education for her children. There is only one Catholic school in Rock Hill; therefore it would be impossible for us under the present circumstances to deny a Catholic education to any child.

"The recent decision of the Supreme Court removed any barrier to the full practice of our belief in these matters."

In Oklahoma City, Msgr. Gavan P. Monaghan, diocesan superintendent of schools, has announced the end of segregation there. He also mentioned the Supreme Court decision as well as the wishes of President Eisenhower that segregation be done away with as soon as possible.

Bishop Vincent S. Waters of Raleigh, N.C. said that there is no law in North Carolina which attempts to regulate the segregation of races in churches or private schools, hospitals or other institutions.

"Beginning therefore," he said, "with the fall semester of 1954, our Catholic parochial high schools of the diocese of Raleigh will register and accept for class work all Catholic high school students no matter to what race they belong, provided that they are Catholics and qualified for high school work."

AT CHARLOTTE, N.C. Negro children attended the two Catholic schools there. A church authority stated no publicity is planned about the fact, saying,

"We do not issue a news release each year on how many Chinese, Indians or portions of other races are enrolled. There is no plan to change that policy."

In Richmond, Va., Negroes registered at the three high schools, Cathedral, St. Patrick's and Benedictine. In Arlington, Va., Rev. Leonard J. Koster said the policy is not new at St. Charles School there as two Negro children were admitted two years ago. He said there will be no problem "if adults will let the children work it out themselves."

St. Thomas More school in Arlington also had Negro students as well as the new St. Michael's School in Annandale, Virginia.

In Baltimore, Md. all Catholic schools are opening in the county. Colleges and some high schools were already integrated.

For several years Catholic schools have admitted all children in St. Louis, and Kansas City in Missouri and in Washington, D.C.

There are probably many more schools being integrated of which we have not heard as yet. We do not know the complete story of the worries and troubles they are meeting nor the consolations and encouragement God is giving them. But we congratulate them all on their fortitude in practicing their faith in spite of difficulties. There is still much misunderstanding of Catholics in the South. Integrating schools may not please the neighbors. But these pioneers of justice to children are pleasing God, which is the essential thing. They are also pleasing fair-minded men in many lands. More power to all of them!

## ... to learn and play together It's Coming!

By George S. Mitchell

Executive Director of the  
Southern Regional Council

A FEW WEEKS AGO I WAS THUMBING, a ride from one South Carolina city to the next. A white man, who had a job in a textile mill, gave me a ride. He brought up the subject of the Supreme Court's decision on the public schools. I didn't. He wasn't pleased with the pronouncements of various Southern governors. "It looks to me like when a tree has been cut off and is falling over at you, ain't no time to hold it back," he said. I thought he was a wise man. And wiser than many who hold high place in the South today.

Still, he is by no means unique. In travels about the South I get a good many chances to put in soundings as to popular opinion. Everywhere you get the phrase "It's coming." And the man who has made up his mind that a major change is on its way has little purpose to resist.

Still, it is a very great change for large parts of the South; and it is not going to be an easy matter to bring it about.

### The Puddle Theory

AN OLD FRIEND OF MINE has worked for years on what he calls the "puddle" theory. He

says that there is dry ground and there is low ground, and the task is to dry up more ground and shrink the low grounds. That is good strategy. The difficulty is that law knows nothing about puddles. The law as now interpreted by the Supreme Court is workable fairly soon in those parts of the South in which both white and Negro population have achieved a basic equality in well-being. Those are areas in which farm ownership or secure tenancy is pretty general for everybody, or areas in which for historical reasons the Negro population is particularly small, or areas in which industrialization has for a good long time provided reasonable wages and the habit of trade union cooperation between white and Negro workers. There are already a few spots of this kind in the South in which school segregation has been diminished. And it is in these areas that one would look for the readiest compliance with the Court's decision.

There are other areas in which the institutional basis of society is different: tenancy is heavy and the work population on the land is insecure and dependent; the proportion of Negroes is high; and industry has hardly appeared. These are also likely to be the areas in which the doctrine of "Separate But Equal" has been most unequally applied, with the

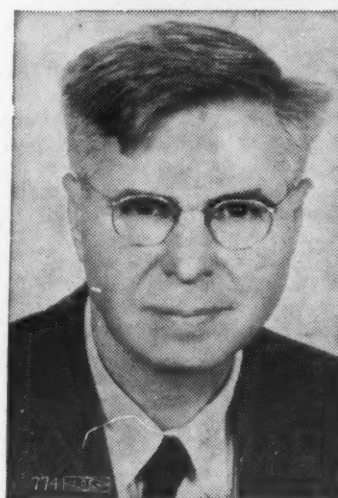
result that the white people have a pretty high educational and cultural standard and all except the youngest group of Negro people went only a few years to shack schools. These are the areas in which getting rid of public school segregation is going to be most difficult.

### Churches, Take Lead

THE BEST RECOMMENDATION MADE so far is for the churches to take the lead in local discussion groups between white and Negro citizens which will attempt to get agreement as to the best way desegregation can come about. Such little meetings held in a spirit of friendliness and mutual respect will show that the gap between white and Negro thought in most communities is smaller than is rumored. And those who meet will go on to find the facts about the local schools and how many teachers and how many children and where, and how much transportation and at what cost, and in what areas the schools could be first and most readily put together. With the facts the little group could move on to a plan. And if even a few people in the town have a plan, word of it will reach the school

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## Southern Leader



George S. Mitchell, executive director of Southern Regional Council.

## N. C. Catholic Hospitals Open

RALEIGH, N.C.—Catholic hospitals in North Carolina are opening their doors to their Negro brethren.

In a letter to superintendents of Catholic hospitals in the North Carolina diocese of Raleigh, Bishop Vincent S. Waters has reaffirmed his position that "there is no segregation of races to be tolerated in the Diocese of Raleigh."

"That the year might not come to a close without some special work being initiated by our Catholic hospitals in honor of Our

Blessed Mother," Bishop Waters said, "I ask the hospitals in the Diocese of Raleigh beginning with the Feast of Our Lady's Nativity, September 8, to do the following:

"Open all facilities of our Catholic hospitals to Catholic Negroes, in any places where this has not been done already, and to non-Catholic Negroes as far as extra room may permit. Permit qualified Negro physicians and surgeons to take care of these patients whenever possible, especially by offering opportunities for work to Negroes to help solve their problems."



## CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

4233 SOUTH INDIANA AVENUE

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## Like Our New Paper?

**H**OW DO YOU LIKE our new paper? We hope it will be kinder to our snapshots than newsprint run on a rotary press. This is a letter-press job.

Believe it or not, it doesn't cost us any more and this is why. Ann O'Reilly shopped around to see how we could save money (which we don't have, by the way). She found a printer in Appleton, Wisconsin (an all-union shop too, of course) who could charge us less, even using better paper. We think decentralization is a fine idea. But we do miss going to the printers. They're such obliging, intelligent people and their linotypes and folding machines are amazing to watch. It was in such a picturesque part of Chicago, too, near the stockyards, with its Pine Trail Diner and its Last Roundup

Tavern, to say nothing of the Stockyards Inn with its famous Sirloin Room. This last is the gastronomic dream, seldom achieved, of the Friendship House staff-workers, the men in particular. But enough of our stockyards printer.

We're not raising the price! Surprised? The reason is that we want more people to subscribe. If you think the CATHOLIC INTERRACIALIST is worth more than a dollar a year you can send us a donation for people who can't afford to subscribe. Or send us in new subscriptions. Libraries, teachers, priests, seminarians, lay people would be interested in a Catholic slant on the world problem of friendly understanding between people.

## Want a New Name?

**W**HAT DO YOU THINK OF The Catholic Interracialist as the name of our paper, the publication of the U.S. Friendship Houses? We've had many discussions and many new names suggested. Now we'd like to know what our readers think.

Please send us a postcard or let-

ter with answers to any or all of these questions:

Do you like the name, "The Catholic Interracialist"?

Why or why not?

What name would you prefer?

Please send answers to The Catholic Interracialist—4233 S. Indiana Ave.—Chicago 15, Illinois.

## Readers Write:

### Not NEGRO Jobs

Shreveport, La.

Dear Editor,

Sorry—I can't let pass without a murmur that editorial from the Charleston, S.C., paper, which ran on the front page of September's CATHOLIC INTERRACIALIST.

So Charleston has Negro nurses. Do they nurse sick people, or only sick Negroes? (And in Jim Crow wards, or Jim Crow hospitals?)

So Charleston has Negro mailmen. Here the color line gives a bit. They can probably deliver both "white mail" and "colored mail"—and I don't mean the stationery.

So Charleston has Negro firemen. These firemen wouldn't just happen to be in all-Negro stations? And the white firemen in all-white stations? And never the twain shall meet.

So Charleston has Negro policemen. Are they limited to patrolling all-Negro districts? Can they arrest only Negroes?

And on and on, down the list.

It is missing the point completely for Charleston, S.C., or Pottstown, Pa., or any other town to think that Jim Crow jobs are an answer to the "race problem," to think that if Negroes are "represented" in all jobs, we have no problem.

Negroes want—and have a right—to seek any jobs for which they are qualified. Not Negro jobs, but job opportunities for every individual, white or colored, according to his talents and ambitions.

I am reminded of the remark of a Negro doctor who had been trained in segregated schools and worked in segregated hospitals. His present work in a hospital where all the staff has been selected on abilities and not on color of skin has brought him the "undeniable certainty that I am at last in a place that is first-class. Heretofore I have been connected only with colored institutions, and their segregation alone places them as—at best—second class."

But then, the Supreme Court decision of May 17th seems to settle that matter: segregation, it said, is inherently unequal. Maybe the Charleston editor should re-read that decision.

In Christ,  
Mary Dolan

In an Ivory Coast shrine is this statue of Our Lady of the Rosary. Its worshippers are as often as not Mohammedans who have an intense devotional feeling for "the Lady Miriam", as they call her. Photo from SHRINES TO OUR LADY AROUND THE WORLD by Zsolt Aradi.



## Books for Indian Carmelites

Mannanam P.O., South India

Dear Friends,

We are an indigenous Religious Congregation of Pontifical Right—the members of the Carmelite Congregation of Malabar, South India. Thanks to God, we are blessed with many vocations. Hence the Holy See has allowed us to begin a novitiate. We are to find means and accommodations for at least forty or fifty students at a stretch.

One of our greatest needs is a good library of spiritual books and pamphlets. We have no funds at all. So we would be most grateful for any such books you can send.

We also need to start a Catholic University and library. Without a college there is a danger of vocations getting low. There is also the great danger of our country going Communist. There is an equal number of Communist members in our legislative assembly. We do not know what terrible things will happen. We need to educate our youth in the right way. So we need all kinds of books, including Encyclopedias.

## Rosary Chronicle

(Hymn at Vespers)

**V**IRGIN MOTHER, of thee we sing  
Telling the joys thy Child did bring,  
The woes that pierced thy heart so sore,  
The glory that hath clothed thee o'er.

Hail, joyous blessed Mother one  
Who didst conceive so great a Son,  
Did visit with Him, give Him birth,  
Offered Him, found Him here on earth.

Hail, chief of martyrs, in thy heart  
Bearing as't were thine own, the smart  
Of thy Son's agony, the blows,  
The thorns, the cross He undergoes!

Hail, queen! Thou dost in glory shine;  
Thy Son's triumphal days are thine;  
The Spirit's fires thy soul delight;  
Thine is the heavenly realm so bright.

COME, YE PEOPLES, gather ye  
Roses from every mystery!  
Weave ye your crowns to praise above  
The glorious Mother of fair love.

Glory, O Lord, be given to Thee  
Who of a Virgin deigned'st to be:  
May the same praise forever greet  
The Father and the Paraclete.  
Amen.

Used and soiled books will be welcome.

In return for your help we promise our humble prayers, remembrance in daily Mass and during our hours of adoration.

Yours in Our Lord,  
Rev. Shabor, T.O.C.D.  
St. Joseph's Monastery  
Mannanam P.O., Kottayam  
District  
South India

## Happy Motoring It Says Here

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burgers out to her. The owner shrugged okay. Real magnanimous.

Unfortunately, we had already eaten.

**I**T REMINDED ME of another episode in our checkered vacation career. We had driven down to see if it was true about Florida. Somewhere around Daytona we saw the cutest motel ever and we drove in to see if we could afford it. We were about to close the deal when my wife nudged me. I was tired so I disregarded the nudge. She nudged harder. Then I saw it. Swinging calmly in the breeze was a sign—"Gentiles Only." I told the innkeeper what he could do with his motel. It was an improbable suggestion but I would have helped him.

I thought about it all the way home. About a family believing all the ads and billboards and deciding to take to the open road to see the wonders of America. Say a trip that took in Washington and the Great Smokies and the scenic Mississippi and on to fabulous Yellowstone. Would the trip sour in the planning as they tried to figure out where to eat and whether they could find a place

to sleep? Or would they give it up before the start, knowing that the kids would ask questions for which there is no answer—compatible with the wonders of America.

—JLC Labor Reports

## It's Coming

(Continued from Page 1)

officials and they, reaching out for support in implementing the law, can move the more readily with the knowledge that some people in the community have agreed on a course for the change.

### Mama Wants You to Be Nice

There is another job for the churches too. In every Southern home within the fairly near future the time will come when the mother, dressing the children to get them off to school, knowing that that is the day when the two groups of children will first be together, can communicate to her children her own prejudices and fears if she has them; or can greatly aid the whole matter. All she has to say is "John," or "Jane, there will be some new children in school this morning and mama wants you to be nice to them." I think only the churches can teach her this new attitude. And unless the change is made, there will be inevitable setbacks in the educational process the schools are for.

Our Southern Regional Council has put out a useful booklet to serve as a text for local discussion groups on this problem. It is called **Answers for Action: The Schools in the South**. It is being very widely used in church and educational circles all through the South. It compresses the findings of the Ashmore Report on **The Negro and the Schools**; reprints the Supreme Court's decision; suggests courses of action in Southern communities; and gives a helpful map of population ratio, county by county. It can be had from the Council at twenty cents a copy. The Council's address is 63 Auburn Avenue, N.E., Atlanta 3, Georgia.



Sing praise to our King, sing praise! For He is a great King over all the earth.

He shall sit upon the throne of David and upon His Kingdom forever. And His Name shall be called God, the Mighty, the Prince of peace.

He hath not won His Kingdom by devastation, fear or force. But lifted high on His cross, draws all men to Him by love alone.

(From the office of the feast of Christ the King, October 31.)



## Books 'Christians and Humans'

**A Guide to the Lay Apostolate.** Compiled and Annotated by Catherine Buehler — Carillon Press, New York—1954. 59 pp.

**"THE PUBLISHERS TRUST,"** says the foreword to this reference handbook, "that **A Guide to the Lay Apostolate** will be useful to Catholics whether individually or in groups in helping them attain a fuller understanding of the scope of the lay apostolate and their own responsibilities in it." This modest statement of purpose is well achieved in the 59 pages of views and quotations from authorities, and the workshop reports from the Lay Apostolate Congress in Rome, October, 1951.

The **Guide** in a catechism style asks basic questions about the position of the laity in the world of today—what an apostolate is and is not, what training is needed for collaboration in the work of the Hierarchy, what the spheres of work are. And it answers them with statements from doctors of the Church, Popes Pius X, XI and XII, and the most articulate and experienced workers in the apostolic field, both clerical and lay. As a manual for clarification and training, showing the lay apostle where he stands in the work of building a more Christ-like social order, **The Guide to the Lay Apostolate** is almost irreplaceable.

In addition, it presents a challenging call to action. It would be hard, for example, to read Canon Cardijn's words to the Lay Apostolate Congress (included in the Appendices), with their breadth of vision of the world problem and their emphasis on the urgent need for Christian action which must penetrate the

temporal order, without being encouraged to act personally.

Many of the quotes are terse gems, some of them familiar, others new. They pinpoint ideas one gropes to express. The task the manual tries to define has been outlined by Pope Pius XII, as follows:

**"IT IS ONLY TOO CLEAR, that in the transformation of the world as it is today, all of humanity is called to assume responsibilities that it has never known in the past. It is not less clear that many of its members have been carried away by a false ideal of human redemption, and claim that the only solutions to the anguishing problems of the world are to be found in the erroneous theories of atheistic materialists. One cannot hope to solve these problems by a negative attitude or a simple warning against false shepherds. What is needed is the active presence of pioneers who are fully conscious of their double vocation, as Christians and humans and who are bent on assuming their responsibilities to the full, knowing neither peace nor rest until they have transformed the environment of their lives to the demands of the Gospel. The Church, by this positive constructive work, will be able to extend her life-giving action to the millions of souls for whom she has a maternal and ardent solicitude. It is in this sublime task that Christian leaders trained in the apostolate are called to share."**

For more understanding of "this sublime task," **The Guide to the Lay Apostolate** should take a high place on any Catholic's list of recommended books.

—Betty Schneider

## Fire on the Earth

**The Imitation of Christ by Thomas a Kempis—Lumen Books—P. S. Paluch Co.—50c.**

**THIS CLASSIC OF SPIRITUAL** reading, beloved by Christians for centuries, is translated into modern English in this paper-covered edition. Although seeming a little more condensed than necessary in places, it is well done. An old edition has this paragraph: "A meek husbandman that serveth God is more acceptable to Him than is a curious philosopher who, considering the course of heaven, wilfully forgetteth himself."

The Lumen edition renders it: "After all, an ordinary working man who serves God is better off than a proud intellectual who neglects his soul in order to study

astronomy, for example."

The source is given in the text for the many quotations from the Bible which are found so frequently. To me they seemed rather annoying and unnecessary. But they do point out the solid scriptural background of the author.

**The Imitation of Christ** is afire with the love of God and will console and strengthen us along "the royal road of the Holy Cross" in our troubled times as it has consoled hundreds of thousands before us who are now with the Christ whom they tried to imitate.

This book is worth searching for among the lurid covers of bookstands. If you don't see it, ask for it.

—M.C.K.

## Joy to Sorrow to Glory

**"A Month of Roses", by P. H. Fages, O.P., the Bruce Pub. Co., Milwaukee, \$1.75.**

**THIS BOOK CONSISTS OF** thirty-one beautifully written meditations on the Rosary. The Rosary is not only a crown of roses in its beautiful prayers, it is the sword of the Christian. Before he discusses the mysteries of the rosary, the author studies the Hail Mary. His reflections on this prayer which forms "the web of the rosary", are written to make that prayer a living spiritual experience.

The mysteries of the rosary sum up the three phases of human existence: Joy, Sorrow, Glory. The

mother of humanity was given "the joy of all virgins, the sorrows of all mothers, the glory of all queens."

In meditating the mysteries Fr. Fages helps us to realize that to understand the real meaning of each mystery "every soul must look within itself". The joyful mysteries reveal that Mary's joy was interior. It was her joy to be loved by the God-Man and the contemplation of Him was also her joy. His presence filled her with joy as it will fill us with joy if we welcome Him into our hearts.

**THE SORROWFUL MYSTERIES** help us understand

## Michigan Catholics Discover Migrant Workers' Squalor a Scandal

(Story and editorial from Michigan Catholic.)

**DETERMINED EFFORTS** to improve the living conditions of migrant farm workers in Lenawee and Monroe counties are being made by southwestern deanery members of the Detroit Archdiocesan Council of Catholic Women.

In visits to 20 camps where nearly 500 men, women and children live during the harvest season, women of the social action committee of the deanery distributed food and infant's and children's clothing. They found, on their visits, **two babies under one year critically ill and without medical attention, a number of families which had gone several days without food and instances of 10 to 15 persons, members of more than one family, being compelled to share one sleeping room.** They generally found insufficient washing and sanitary facilities and poor housing conditions.

**CONDITIONS** reached the critical stage after poor weather delayed the harvest. Migrant workers are paid on a piecework basis and when work falls off they have no funds for food or other necessities. Because a large number of the workers speak only Spanish they find it hard to adjust to any kind of economic crisis.

The work among the migrants is being done under the direction of Mrs. Harold W. Held of Ann Arbor, southwestern deanery

president, and Mrs. Grace Millis of Wayne, social action chairman. Assisting in the work are Mrs. Robert Iott, Deerfield; Mrs. Lafayette Daniels, Dundee, and Mrs. Joseph Desch, and Mrs. Ernest Richards, Ida.

**Fr. Rodolfo Escamillo** of Mexico City and Dr. Robert Ladd of the English institute, University of Michigan, have been acting as interpreters for deanery workers.

### Migrant Workers A Michigan Scandal

(An Editorial from the Michigan Catholic.)

**DETAILS OF** shocking poverty and subhuman living conditions were brought to light last week by on-the-spot investigations of migrant labor camps in farm communities within the Archdiocese of Detroit.

Members of the Archdiocesan Council of Catholic Women visited twenty such camps where a total of about 500 persons, men, women and children, are existing in conditions of destitution and squalor that are a scandal in the prosperous state of Michigan.

Emergency relief measures were undertaken by the women. They distributed needed food and clothing, secured hospitalization of critically-sick children whom they found without medical care, and alerted local authorities to the lack of elementary sanitary facilities that are a threat to the public health.

But relief measures alone touch only the symptoms. They do not attack the causes of this **SOCIAL BLIGHT**, which exist in the form of unjust working conditions and public apathy.

Under employment agreements that generally prevail, migrant workers are paid at piecework rates only for work actually performed. If the crops are late, as has happened this year, or if bad weather interferes, there is no work and no pay. The result is hungry babies, undernourished families, desperate fathers and the whole train of moral and physical evils that flow from hunger and destitution.

We are told that 90,000 migrant laborers who help to harvest Michigan's sugar beets, beans, vegetables and fruits, are essential to the state's agricultural economy.

**If they are needed, and are brought to Michigan by farm employers, then they must be paid a living, family wage. That's an elementary requirement of social justice.**

Defrauding workers of their hire is one of the sins that cry to heaven for vengeance.

Let's see to it that this crime does not rest upon the conscience of the people of Michigan.

(Such conditions are found all over our country. Find out about your section and improve conditions.—Ed.)

## Men Work at Worship-- Popular or Liturgical?

**THE FIFTEENTH MEETING** of the National Liturgical Conference was held at Marquette University in Milwaukee under the patronage of the Most Reverend Albert G. Meyer, Archbishop of Milwaukee, August 16 through 19. The theme of the conference was "The Liturgy and Mary."

The Liturgical movement which has been growing in union with the Catholic Action movements by the expressed desire of many of our recent Popes has as its primary purpose to bring the faithful to a better appreciation of what the Church's liturgy is in the life of the Church and therefore in the life of every member of the Church. The Church's Liturgy is the official worship of the Church—the Mass and the divine

office. The further objective of the movement is to get this liturgical spirit to radiate forth from the altar of Christ into every aspect of the daily life of the Christian. For the more wholeheartedly and intelligently the member of the Mystical Body enters into this corporate worship of the Church, the more should the divine life and the spirit there imbibed affect his daily conduct and thus transform this conduct and all its instruments into a truly Christian movement.

The very texts of the Liturgy, as well as the ancient traditions

of the Church, call for this active participation in it by the faithful. Likewise these very texts which use the sublime truths of Christ's revelation as the basis and means of prayer and worship give constant inspiration and direction for the carrying over of this spirit from the actual worship into the daily life of the Christian.

**THE LITURGY HAS AS ITS PRIMARY PURPOSE** the glorification of God and the sanctification of man. Both this glorification and sanctification must be

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Father Francis and Father Thornton of the Society of the Divine Word go to St. Anselm's in Chicago where Fr. Thornton celebrated his first solemn high Mass recently.

—Virginia Rohr Rowland



## VIEWS of THE MONTH

### Tallulah Praises Negro Athletes

NEW YORK, N.Y. — Tallulah Bankhead said in a recent issue of LOOK that the entrance of colored players into baseball has improved race relations considerably. Their superb grace, speed and quick reflexes have boosted the caliber of major league ball.

"And baseball has done something for them, too," Miss Bankhead said. "If nothing else it has unbigoted some bigots."

As far as Miss Bankhead is concerned (and she is a rabid Giants rooter) the amazing Willie Mays is already as great as Babe Ruth. Willie is the difference, she says, between the last year's Giants who finished 35 games behind the Dodgers, and this year's club which is driving toward the pennant.

"And why shouldn't Willie be

great?" Miss Bankhead says in her LOOK article, "He has a tradition to live up to. It's the Alabama tradition."

"I was brought up in Jasper, 30 miles from Birmingham. Willie was born in Fairfield, just a little south and west of Birmingham."

"The stars sort of fell on Alabama when it comes to colored athletes. The great and ageless Satchel Paige was born in Mobile. Monty Irvin is from Columbia. Joe Louis was from Lexington. And Jesse Owens, the great runner who upset Hitler's 'Master Race' theories, was from Danville."

As we see it, the great thing about Miss Bankhead and the other stars she mentions is that they're living down the Alabama "Master Race" tradition. Can they do that in Alabama?

### Philippa Schuyler Tours 30,000 Miles

BUENOS AIRES, ARGENTINA — Young Harlem concert pianist, Philippa Duke Schuyler, appeared as piano soloist with the local symphony orchestra on September 6. She played the Gershwin Concerto in F and the Saint Saens Concerto No. 2. The program was conducted by Theodore

Fusch at the Teatro Opera. She will perform four other times here in completely different programs and then go to Uruguay, Chile and Brazil. She has traveled 30,000 miles during the past year in Europe, the Caribbean, Alaska, and the U.S.A., making two Town Hall appearances.

### They Get Along in Arkansas

FAYETTEVILLE, ARKANSAS — As five Negro girls enrolled for the fall term at the formerly all-white high school about 50 white students milled around the

corridors. After registration they greeted their new colored classmates with the same friendly manner they had shown to the other new students.

### Giant, Willie Mays Receives CYO Award New York, N. Y.

NEW YORK, N.Y. — Willie Mays received the CYO Most Popular Giant Player Award on Thursday, Aug. 19 at the Polo Grounds before some 5,000

CYO'ers from all sections of the New York Archdiocese. He captured the majority of votes in the month-long poll conducted by the CYO in "The Catholic News."

## 6 Years--90,000 Miles

By Betty Schneider

FATHER JOSEPH GREMILION, the chaplain of our Shreveport Friendship House, has given me the note for beginning this final column as National Director. Father stopped off in New York City, on his return from a three-month visit to Europe, and a National Catholic Welfare Council assignment to a UNESCO seminar. Anne Foley, the Shreveport director, passing through the city enroute to a vacation in Massachusetts, and I met him at Madonna Flat in Harlem to discuss work at the Shreveport House. Father's renewed enthusiasm for working for interracial justice here, after his experience meeting with people from all over the world, highlighted our meeting, and took us beyond the Shreveport situation. Though the time for discussion was short, he pinpointed for us, with clarity, the close-tie between justice and the working for it in Shreveport, New York or Chicago, and world peace and unity.

It is with encouragement with the progress in human relations in recent years, and at the same time, an intense consciousness of the need for Christian groups working for unity that I write—not a swan song, for my days in Friendship House are not numbered, but a few scattered thoughts on Friendship House of the last five years.

### Does This Make Sense?

THE FOLLOWING AMENDMENT TO the Louisiana state constitution has been approved by the legislature (no wonder Archbishop Rummel spoke out against it):

"... All public elementary and secondary schools in the state of Louisiana shall be operated separately for white and colored children. This provision is made in the exercise of the state police power to promote and protect public health, morals, better education and the peace and good order in the state, and not because

of race. The legislature shall enact laws to enforce the state police power in this regard. . . ."

If this provision is not made because of race why divide on the basis of race? Why not segregate the unhealthy children, the immoral children, those who would disturb order? These would not be confined to one group.

### Advances in Relations

Phenomenal changes have taken place in the pattern of living for many members of minority groups in those years—the integration of the armed forces; the gradual working of fair employment practices in the eleven states that have good employment laws, and in others where work to get laws have improved attitudes; the implementation of the Supreme Court's decision of 1948 declaring restrictive covenants unenforceable by law, opening up new neighborhoods to Negroes. They tally two years without a lynching, a Supreme Court decision outlawing segregation in the public schools, and heartening numbers of statements and actions by Bishops throughout the South, who are integrating their

schools in advance of the Supreme Court's implementation. They have been an "on the scene" reporter of these and many other events, seeing their effects in people who through them have had an opportunity to live more human lives, playing occasionally a small part in the changes.

THERE ARE NO PHENOMENAL advances, however, in Friendship House itself in those years. Staff workers have come and gone. There are about ten more now than there were in late 1949; experience has grown insofar as there are now ten people who have had five years or more service in the movement. There are five houses now, rather than three. Their physical set-ups have not grown perceptibly. None of them could run at this moment, longer than two weeks, if God in His Providence and through His friends did not keep providing, daily and almost hourly. Two would have a hard time doing that. Volunteer programs have flowered and died—and been reborn. Children's activities and family visiting have brought few clear-cut success stories. We've yet to find a pat answer to convince a prejudiced person, sure-fire techniques for making groups come to wholesome action, quick solutions to desperate housing problems.

### Witness to Christ

YET IT IS NOT IN EXTERIOR gains alone that importance can be measured. The important thing may be that there has been a continued witness to Christ brought to bear on the sin of interracial injustice. Now it is carried on in five cities, in the slow, constructive plan of "digging in and living," sharing difficulties, at the same time trying to change the pattern that makes them. It has been productive of thousands of associations with people, who have been touched in a small or a larger way, through a Catholic Interracialist, a visit to a House, a talk, a discussion, and through that contact have gained a new understanding of the human dignity that all men as creatures of God have. Sometimes we have seen the action that a change in attitude brings. Often we have not.

### Loosely Knit Lay Group

Perhaps there is now just a lit-

## Bring on the Mosques

By Hans Adler, Chicago Anti-Defamation

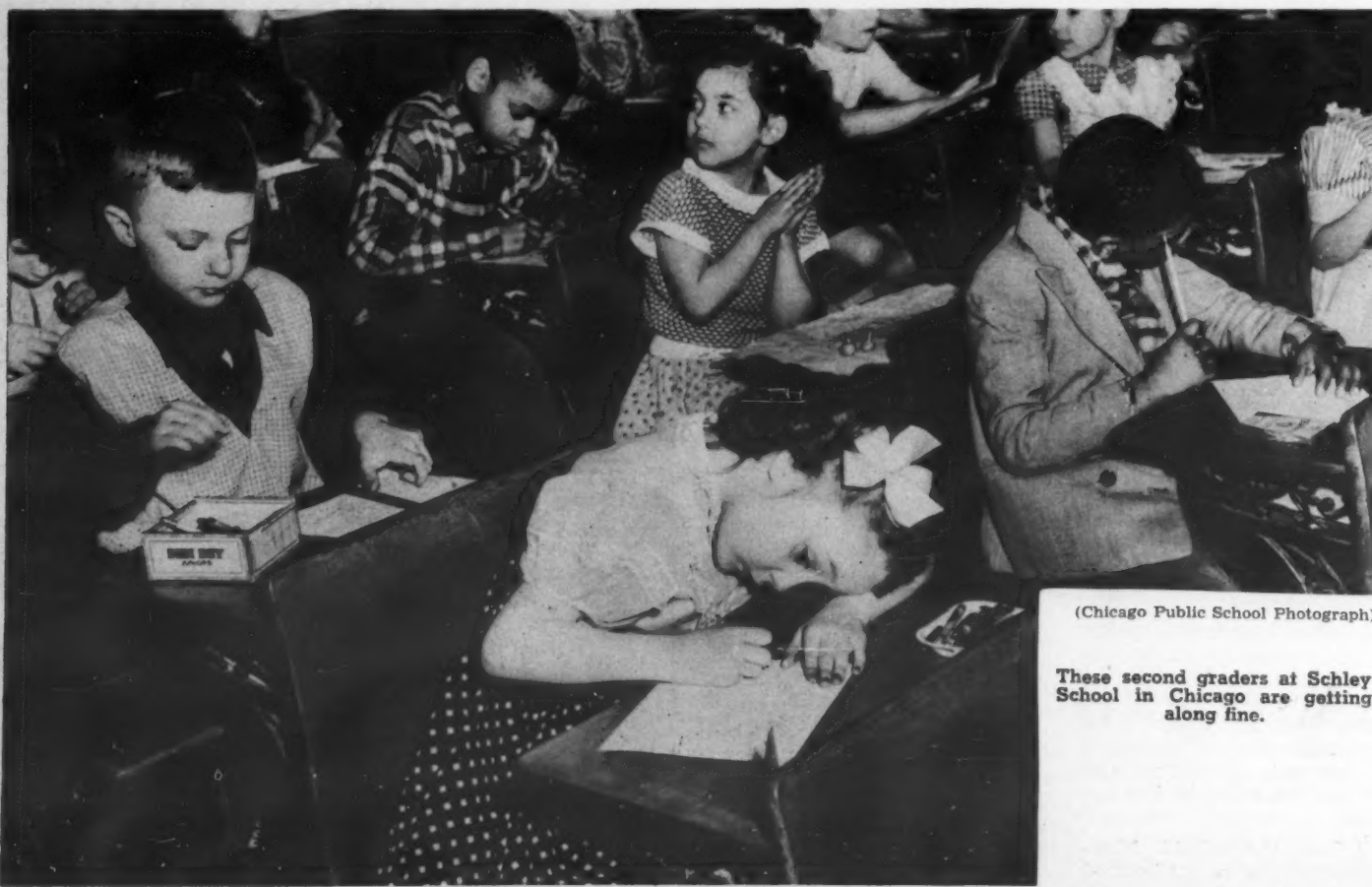
THIS SUMMER, AS A PROFESSIONAL in the field of human relations, I have participated in at least three dozen workshops, conferences, symposiums, round-table discussions, square table discussions, high-level conferences, low-level conferences, retreats, reveilles, basement meetings, meetings in the great outdoors.

I have listened to sense and I have listened to nonsense. I saw problems "solved" which were insoluble and I saw problems remain unsolved which were no problems in the first place.

I sat in the gold-brimmed ballrooms of large hotels (my guess would be that they belong to Conrad Hilton) and I sat near deep swamps, perspiring and unhappily communing with mosquitoes, jiggers and woodticks.

Here I saw again, a bit determined, more swamped, mer of 1955 in the future.

YET, WHERE, here, what I information to others, the memory, actly 20 years company of about to pay camp in center. There was blown at 4: then a rain "Rrrraussss" utes later th "Achtung!"



(Chicago Public School Photograph)

These second graders at Schley School in Chicago are getting along fine.



## Negro School Too Little - Too Late -- Illegal

A NOTICE OF THE OPEN HOUSE of the six new schools—three for the white and three for colored—invited all citizens to inspect all of the schools. There was integration on the Sunday before the schools officially opened—for some members of both groups visited all the new schools. Our friends took us to see the old school which sends its younger children to the new school.

"This building was the most disgraceful excuse for a school building that I have ever seen. It is unpainted, of frame construc-

tion, has sagging doors, broken steps, most of the windows are broken, and it has the barest of sanitary facilities.

"Now I could understand why the first grade teacher was so happy to be in the new building. It is also because her enrollment is now thirty-five instead of last year's ninety-one. We felt so depressed, however, at the thought of the children unfortunate enough to be seventh and eighth graders and must still attend the old school."—Excerpt from a letter from a friend in the South who wishes to remain anonymous.

is unpainted, of frame construction, more assurance that a lay interracial group can function and work as a unit to bring a more just society. Concurrent with the election of the first National Director to succeed Catherine de Hueck, foundress of the movement, was the acceptance of a Council plan of running the movement and a statement of its aim and way of life. We call it a constitution. These have been years of working with that framework, finding changes that are needed, slowly developing a plan of training, more slowly gaining a vision of the broad work for justice that needs doing, as we work with people who have been harmed by injustice. They have not fully answered the honest question of many who have felt that a loosely-knit lay organization could not continue functioning without the direct leadership of its foundress or without becoming a religious group. But they have made a start.

FIVE YEARS AS HEAD co-ordinator of the work of the U.S. Friendship House, and servant of the FH Council, which makes plans and policies year by year, have given a deeper conviction of the job that lay people need to do to "restore the world in Christ". They have accented the importance of work like ours in the world crisis, an importance which Father Gremillion's visit re-emphasized. And they have deepened the assurance that this work for Christ will continue, not only because of great need, but because of a firmer realization of God's blessings and His helps to a group trying to fill that need.

—Betty Schneider

## Friendship House Has Work to Do

AS LONG AS THE NEGRO IN AMERICA HAS TO SUBMIT TO THE UNCHRISTIAN, UNDEMOCRATIC LAWS OF JIM CROWISM AND SEGREGATION . . . Friendship House has work to do.

AS LONG AS A NEGRO IN AMERICA CANNOT VOTE . . . Friendship House has work to do.

AS LONG AS A NEGRO IN AMERICA HAS TO LIVE IN GHETTO-SLUMS . . . Friendship House has work to do.

AS LONG AS A NEGRO IN AMERICA IS REFUSED A BED IN A HOSPITAL BECAUSE OF COLOR . . . Friendship House has work to do.

AS LONG AS A NEGRO IS REFUSED ADMITTANCE TO A PUBLIC OR PAROCHIAL GRADE SCHOOL, HIGH SCHOOL OR COLLEGE, BECAUSE OF COLOR . . . Friendship House has work to do.

AS LONG AS A NEGRO IS REFUSED A JOB IN AMERICA BECAUSE OF COLOR . . . Friendship House has work to do.

AS LONG AS A NEGRO IN AMERICA IS NOT TREATED AS OUR BROTHER IN CHRIST AND A CHILD OF OUR FATHER WHO ART IN HEAVEN, NOR GIVEN HIS DUE DIGNITY AS A MAN, AS WELL AS HIS JUST AND DEMOCRATIC RIGHTS . . . Friendship House has work to do.

## Comment

### 'We Service People Know How to Get Along'

WIDESPREAD CHANGES FOR THE BETTER have already taken place in schools because of the decision of the Supreme Court against segregation in education.

Already starting to comply with the ruling are Washington, D.C.; Maryland; Missouri; West Virginia; Delaware; Kansas; New Mexico; and Arizona. Of the major cities in this region, Washington, St. Louis, Baltimore and Kansas City are starting to integrate schools and this process should be completed by 1955. Other towns throughout the states are working out similar systems.

#### Fortis Myer and Belvoir

Fortis Myer and Belvoir will have elementary schools on the posts as Fairfax County, Virginia refuses to allow white and colored children in the same class. However, high school students will still be segregated, 120 whites going to Mt. Vernon High School and 30 Negroes to Manasses Regional High School in Virginia.

Mrs. Doris Hines, wife of a master sergeant at Ft. Myer, was asked if she expected any difficulty when she enrolled her two youngsters at the fort school. "My goodness, no! We service people know how to get along."

Theodore Craig, a native Virginian and principal of the Ft. Myer school, said he did not know how many colored children would attend. "As far as we are concerned in this school", he said, "they are neither white nor black. They are children."

Lt. Frank Pezzoli said of an integrated playground program conducted at Ft. Belvoir, "There were absolutely no incidents and I feel it was the best ice-breaker there could possibly be."

Since 75 per cent of the Fort Belvoir children are being groomed for college the curriculum will be aimed toward ad-

vanced education, stepped up from the Virginia standard.

#### Waiting

Waiting for further clarification by the Supreme Court are Virginia, North Carolina, Florida, Kentucky, Tennessee, Alabama, Arkansas, Oklahoma and Texas. Some Catholic schools have already started integration in Virginia, North Carolina, Kentucky, Arkansas, Oklahoma and Texas.

#### Kentucky

Omer Carmichael, school superintendent of Louisville, Kentucky, said in considering plans as to how integration could be worked out, "Moving one grade at a time seems a little slow, although the gradual approach has merit. Off-hand, I can see a lot of difficulties in that plan. For example, a Negro home with a child in the first grade and one in the third would have one child in one school and one in another."

County School Superintendent Richard Van Hoose of Kentucky said that New Albany had desegregated three grades at a time.

"But I understand their experience was that desegregation moved more rapidly once the ice was broken."

#### Opposition

Only four states have declared violent opposition to whatever mandate the Supreme Court will hand down: South Carolina, Georgia, Mississippi and Louisiana. The latter two hope to evade the decision by invoking State police powers to maintain the "good health and morals" of their citizenry. Georgia and South Carolina are considering giving away their public school systems to private operators if all else fails.

#### Mississippi

Governor Hugh White of Mississippi said of the Court decision, "We shall resist . . . by every legal means at our command."

Even these states, however, are at last making an attempt to

equalize the Negro schools. Louisiana plans to spend 24 million dollars on schools, most of them for Negroes.

#### Louisiana

Dan S. Martin, director of planning and construction for the Orleans Parish school board which operates the public schools for the city of New Orleans, stated that if there were no segregation of races in public schools of New Orleans the planning would be made much easier and the expense of construction less costly.

#### South Carolina

South Carolina is spending about 67 million dollars for Negro schools. Clarendon County, where Negroes carried their case to the Supreme Court, has all new schools for Negroes. However, they do not start until a week after the white schools.

Charlotte, South Carolina is opening Burke Negro High School and the East Bay elementary school, each costing over half a million.

#### Higher Education in South

Higher education has been integrated for several years. There are 24 State colleges or universities admitting Negroes on graduate or professional levels. Thirteen state or municipal schools admit on the undergraduate level. Forty-six private colleges, mostly denominational, have Negro students.

#### Maryland

Dr. Wilson H. Elkins, president of the University of Maryland, said he did not expect an avalanche of Negro students when College Park opens this fall. He feels the integration will be gradual and "we will be in a position to work out our problems rather easily."

The outlook is now very bright for that equality of education which will remove one of the most tragic handicaps of the Southern Negro.

These youngsters at Howland School in Chicago are cooperating to save their money.

(Chicago Public School Photograph)



## Mosquitoes

### Anti-Defamation League

Here I sit now in my office again, a bit exhausted and deadily determined that there will be no more swamps for me in the summer of 1955 or at any other time in the future as far as that goes.

YET, WHILE I AM SITTING HERE, morosely contemplating what I have learned or what information I may have imparted to others, there comes to my mind the memory of a day, almost exactly 20 years ago, when in the company of 20 youngsters I was about to participate in a summer camp in central Germany.

There was a shrill whistle blown at 4:30 in the morning and then a raucous voice shouted, "Rrrraussss . . . !" And ten minutes later the same voice shouted, "Achtung!" And a half-hour later

the same voice shouted something about "race" and "blood" and "purity" of ancestry.

As I sit here thinking about this day, the swamp begins to look appealing to me again and so do the mosquitoes and woodticks and I think more kindly of the many good hours spent with sincere people this summer. I become hopeful of the good cumulative effect these activities are bound to produce and—of the great wave of sheer goodness which they represent.

And then renewed energy seems to crawl into me and I call my secretary and I dictate confidently, "Dear Sir: I am privileged to accept your invitation to participate in your summer workshop in Escabutchie, Mississippi, starting July 1, 1955."



# OUR FRIENDSHIP HOUSES

## Washington D. C.

St. Peter Claver Center, 814 7th St., S.W., Washington, D.C.

### It's Like a Log Jam

**IT'S LIKE A LOG JAM;** you take out one log and it all goes. In this descriptive phrase Dr. John J. O'Connor, President of the Catholic Interracial Council and one of the earliest and closest friends of the Center, summed up the amazing phenomena of recent de-segregation here in the District.

Integration is by no means complete, but as Dr. John said in our recent conversation there is a tremendous difference between the condition a few years back when with great effort you barely moved an inch and today when with hardly a fight new areas are constantly falling into line.

Jefferson Junior High School across the street from the Center is one of the Washington public schools which is being integrated this Fall. The plan of Dr. Corning, Superintendent of the Public Schools, is a slow one and subject to many objective criticisms, but the integration of Jefferson is no token affair. From observation and informal investigation it seems that the school enrollment is about half colored and half white. Almost daily you witness integrated recreation in the playground areas. For the first few days of school extra police were on hand just in case of "incidents"—but none developed. It is remarkable how, despite all the supposed fears of so many defending the old, un-Christian order of things, area after area has been opened up in Washington with hardly an incident large enough to warrant newspaper coverage.

#### Police Boys' Clubs Out of Line

One of the groups still out of line is the Metropolitan Police Boys' Clubs. They are, however, going to consider the question of integration this month. The Center along with other interested organizations sent a letter to the Board of Directors of the Clubs "encouraging" integration.

#### College Students Needed

**WE HAVE BEEN PLANNING** for some time on the volunteer council to make special efforts this year to interest more college students in the area in the work of our apostolate. It

seems to me that there are tremendous potentials of work and good will that are just not touched among the young people in our colleges. Sometimes a chance contact with an apostolic group can change the whole pattern of their lives and give real direction to their studies. Every Friendship House is familiar with a number of young people who through their experience at the House have changed their ambitions from the usual profit-security-comfort goals to a seeking after justice and works of service to their fellowman.

At any rate the Center is having an "Open House for College Students" the second Sunday of this month. Posters and an occasional table display will soon appear in corridors of various Catholic colleges and the Newman Clubs of secular universities. We are most fortunate in having succeeded in obtaining Father Charles Hart, the apostolically-minded head of the philosophy department at Catholic University to give a talk to the students. Father will speak on "The Responsibility of Laymen". Please pray that the Holy Spirit will use the occasion as a real means of grace for the students so that those blind to interracial justice will have the scales removed, and so that all of them will be influenced to dedicate their lives to working for a Christian social order.

—James Guinan

**WANT TO LEARN MORE** about Friendship House? Just visit your nearest Friendship House or send for some pamphlets describing the work. People come to help for part of a day, for a week, for three months as volunteer workers. They devote their lives to Friendship House a year at a time as staffworkers. See where you fit in. Write to the nearest Friendship House for one or more of these pamphlets:

Friendship House Staffworkers.

An Invitation (for part-time workers).

Friendship House Has Work to Do.

Friendship House Explains Itself.

Write to Friendship House:

43 W. 135th St., New York City 37, N.Y.

4233 S. Indiana Ave., Chicago 15, Ill.

814 7th St. S.W., Washington 24, D.C.

3310 N. Williams Ave., Portland 12, Ore.

1525 Milam St., Shreveport, La.

## Could your group do this?

### Friendship House Auxiliary

By Joan Beirne

President of Trinity F.H.A.

**FRIENDSHIP HOUSE AUXILIARY** OF Trinity High School, organized in September, 1947, is another service organization which gives emphasis to social betterment and the practical application of the principles of Christian brotherhood.

Any student who is interested in erasing the racial problem to minority groups is eligible for membership. The chief activities of the club are for the benefit of Chicago Friendship House.

To merit a Friendship House pin members must be active and for two years give generously of themselves to the aid of the underprivileged classes of Chicago.

The meetings are held on the third Monday of each month. Out of the 927 enrollment of Trinity, 67 students are active members of Friendship House Auxiliary. At the meetings a definite constitution is followed.

The Auxiliary has various committees of which the poster committee plays the most important part. These girls advertise all of our activities through colorful posters.

In the cafeteria another one of our projects exists, the piggy bank. The girls donate their pennies very generously to help the children who come to Friendship House.

#### Holidays Celebrated

**AT THANKSGIVING TIME** there is a canned goods collection in which all the students participate. Two cans of food entitles one to a ticket for the night basketball game of the "T" Club. Christmas time brings another collection, also, games, toys, soap, and food baskets prepared by donations from the students. On Valentine Day a bakery sale is held in the school cafeteria after school. The proceeds for this usually go into the general fund. Following this is the Easter Basket project which is carried out by the Juniors while the Seniors are on the Washington trip. This enables the Juniors to show their ability by acting independently of any Senior guidance. Last year the group made 40 Easter baskets for the Friendship House children's party. At the close of the year, our group had a clothing drive. Clothes for men, women, and children were collected and delivered to the center.

#### Good Times, Too!

Friendship House Auxiliary does not carry on a program without some social affairs. In the early part of the school year the club has a "Hare and Hound Race" for the new members. It terminates with a picnic on the school campus. Splash parties are held twice a year for members only, at Rosary College, River Forest, Illinois. From time to time there are movies scheduled and lecturers are invited to Trinity High School for "open" meetings. Good racial attitudes are emphasized in these.



Former members of Trinity F.H. Auxiliary: Left, Audrey de Zeutter, now a student nurse at St. Ann's Hospital. Right, Barbara Brennan, now a student at Rosary College.

**THE PRESENT MODERATOR** is Sister Mary Janetta, O.P. The officers are Joan Beirne, President; Patti Hunter, Vice President; Genevieve Duggan, Secretary; and Arlene Douglas, Treasurer.

Former presidents have followed many walks of life. Betty Fiorite, 1951-52 entered the Sin-sinawa Dominicans and is now Sister Maria Maddalena, O.P. Mary Jo Engel 1953-54 has enrolled as a freshman at Mount Mary College, Milwaukee, Wisconsin.

Friendship House Auxiliary is a very active group here at Trinity and is held in high regard by all the students. It continually aims to break down any wrong racial attitude which exists both in Chicago and the suburbs.

Girls who belong to the athletic association or dramatic society realize that they benefit socially

by these organizations, but the girls in the Auxiliary, who pledge themselves to work tirelessly for the poor or oppressed, reap a deep, inward peace and joy because of their complete unselfishness.

Trinity High School Friendship House Auxiliary would be happy to hear from other high schools in the city and the suburbs, and would be happy likewise to join with other schools on any project which would make for a better and bigger Friendship House Auxiliary.

(Chicago Friendship House has benefited greatly from the good example and the material help given by this group, as well as by the fine work they have done in spreading a more Christian attitude to other groups. May there be many imitators of such fine work!—Ed.)

## Blessed Martin Pilgrimage to Lima, Peru

November 18 - 26 by plane

**TAKE PART IN** the solemn novena and street procession in honor of Bl. Martin.

Visit within cloister of Santo Domingo where Bl. Martin prayed, lived and died.

Visit shrines of St. Rose of Lima, St. Turibius, St. Francis Solano, and also some of the old-

est Marian shrines in the New World.

Have audiences with eminent civil and ecclesiastical personages in Panama and Peru.

Cost \$496—May be paid in installments.

Apply now to

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## Shreveport, Louisiana

Friendship House, 1525 Milam St.

## White with Colored Altarboys

By Loretta Butler  
Shreveport Reporter

THIS HAS BEEN AN UNFORGETTABLE summer for the staffworkers here in the Red River Valley. Unforgettable from many, many angles, not the least of which has been the record-breaking heat which almost dissolved your Shreveport staffers.

The May decision of the Supreme Court that schools must be integrated is causing great concern in states like ours where school segregation has long been maintained. One of our summer forum speakers discussed the decision. **Leonard Avery** of Baton Rouge, State Executive Secretary of the N.A.A.C.P., described the work of the nation-wide organization in getting the historic decision, and also explained some of the steps to be taken by the state branches to make the decision work at local levels.

On September 10, the Shreveport branch of the N. A. A. C. P. petitioned the school board to take immediate steps to desegregate public schools. Avery helped to draft the petition, and another Forum speaker, **Attorney Jesse Stone**, acted as counsel. The school board has announced that it will consider the petition at the October board meeting. Similar actions have been taken in other cities in Louisiana.

## Negro Job Chances

STUDENTS, HOME FOR THE summer from Xavier, Wiley, Centenary, and Bishop colleges, provided us with a stimulating meeting. All of these schools are segregated, but the students told of interracial activities on their campuses: "Interracial Day" with exchange visits to neighboring colleges, forums, debates, and student conferences. The serious question of job opportunities for Negro college graduates was discussed. Negroes in the deep South still have to choose: "Shall I leave home in order to get a job in the field in which I am qualified?" or "Shall I remain here, where the only job I can expect is teaching in a Negro school (without a college degree it would be housework) and work toward the day when qualified Negroes are hired in my field of study?" Not an easy question to answer!

A September series on health problems opened with a Forum on the local and state health program. **Lillian Jeffers**, State Director of Nursing; our good friend **Mary (Mac) McGee**, local public health nurse; and **Dr. Clarence Webb**, a private physician, gave us a fine "send-off" to the series.

"THE MUSIC WAS SO BEAUTIFUL that I just had to come over"—was the comment of one of our neighbors. Recorded music on Tuesday nights has been a popular feature for the past several months. Each program is arranged by one of our record-collecting friends: **Taylor Dunlap**, **Dr. Jean Brierre**, **Bill Scarlato**, **Bert Golding**, **Charles Lovelace**, **Orlando Dickson**, and others.

The picnic for the children was very successful—F.H. style. In other words, the kids were hale and hearty at the end of the day, and the adults had sore muscles, sprained ankles, sunburn, and

general battle fatigue. We would like to thank **Dr. and Mrs. O. S. Simpkins** for inviting us to their home on Lake Bistineau. The setting was ideal and added greatly to the good time.

We have also had opportunities to cease activity, to reflect, and to renew our spiritual strength. **Father Ivan Arceneaux** of Rayne, Louisiana gave us an evening of recollection in July, and **Father Louis Gagnard** of Shreveport in September.

**Father Arceneaux** also said Mass for staff and friends the next day—our first sung Mass interracially speaking. One Negro friend remarked, "I could hardly follow the Mass for marvelling at the sight of a colored and a white altar boy serving together." It is wonderful to be "on the scene" of so many "firsts" in this—our apostolate of interracial justice in the deep South.

OUR BI-MONTHLY MASS and breakfast at local churches was held on the feast of the Assumption at our parish, Our Lady of the Blessed Sacrament Church. **Mrs. Nathaniel McDonald** and **Mrs. Henry Rachel** were in charge of all of the arrangements for the affair. It was good to see so many of our friends from the other parishes. Our very dear friends, the **Rileys**—all six of them, were dressed in blue and white in honor of Our Lady's birthday in heaven.

Visitors to Shreveport are always a joy. One of the largest and liveliest groups was a "caravan" from Grosse Tete and Abbeville, Louisiana . . . our good friends, **Mother Marie St. Paul** and the sisters of the Dominican Rural Missions, and twenty-five teen-agers, Negro and white, who have been helping the sisters this summer. It was the peppiest bunch that have ever hit this little house on Milam Street. Within minutes, the teen-agers had taken over the house, front yard, and the neighborhood hamburger grill. We can imagine the surprise of the local merchants when they were besieged by these wonderful young guests of ours. Their exuberance and ease quite enlivened our Thursday forum, with hilarious accounts of the long trip. Such experiences as, "We had three flat tires—one just melted", reminded us of some of our own traveling "ups" and "downs".

**FRANK PETTA**, A VOLUNTEER from New York was visiting vol for almost three weeks. Besides boosting our morale with his poetry renditions, nature discoveries, and a constant supply of grapefruit juice, Frank painted floors, cut down undergrowth and overgrowth in our backyard, set up a badminton set, and was the undisputed champion at the Shreveport Friendship House pastime, "Scrabble". Our thanks to you, Frank, for adding such a big dash of spice to our first summer season in the sunny South.

Latest visitors have been our own **Carrie Jones** of the Chicago staff, **Diane Cooper**, Chicago volunteer, and **Charlie Ault**, former Chicago volunteer, now at the University of Arizona. We were especially happy to welcome **Father Robert O'Keefe, O.S.M.**, formerly of Chicago. Father spent

several days in Shreveport. His talk to us and many of our friends on the doctrine of the Mystical Body was most inspiring.

As the first fall days arrive, with the many feasts of Our Lady, we thank her and her Divine Son for the rich blessings that have come to us. As we approach the first anniversary of the apostolate of Friendship House in Shreveport, we feel especially grateful for the prayers and love of our many friends—old and new. May God bless these dear friends who have helped and encouraged us by their interest and active participation in the work of "restoring all things in Christ."

—Loretta Butler

## Visiting Vol



Typing letters, proofreading, and answering visitors' questions kept **Tom Schworles** busy the last two summers as a visiting volunteer at Chicago Friendship House. Though he spends most of his time in a wheelchair he certainly took his share of the work at the House, physically as well as spiritually. He has transferred from St. Joseph's College in Indiana to Catholic University this fall and is majoring in sociology. Thanks, Tom! Learn all the answers. We can use them.

## Men Work at Worship

Continued from Page 3)

realized not only in the concentrated worship of the altar but likewise in every thought, word, and action of the day. Saint Pius X called for a reflowering of the true Christian spirit "among all the faithful in every way" and pointed out as the foremost and indispensable source of this true Christian spirit the active participation of the faithful in the solemn and public worship of the Church.

In discussing liturgical devotion in relation to popular devotions these conclusions were drawn at the conference:

Popular devotion, meaning only the finest of popular devotion, came directly from the Liturgy. The rosary, for instance, was derived from the Divine Office with its 150 psalms. The Little Office of Our Lady was an addition to the regular office and, although in itself it is not sufficient—it is an acceptable part of the Liturgy as an addition.

Throughout the ages, as the understanding of the Liturgy decreased, popular devotions increased and gradually they became not the additional fruit of the Liturgy but they almost supplanted it. By its nature, popular devotion is extremely personal, full of emotional elements and has much meditative value. The dangers are that there is too much separation—individualism—in prayer (the word "I" appears very often instead of the "we" of the liturgy). It can easily become a form of sentimental subjectivism and the further it transgresses from the essential core, the pray-

## New York, N. Y.

Harlem Friendship House, 43 W. 135th St., New York 37, N.Y.

Money Preferred to Poor - -  
Rats Bite Babies

WE HEARD THE OTHER DAY OF A SMALL BABY falling three stories through a window pane. His mother had placed him on the sill to feed him. Her landlord had refused to provide chairs for the furnished room where the family lives. The baby has a fractured skull and is in serious condition. The pain of children is hard to bear.

Another child asleep in her crib suffered a rat bite on her face. One woman said to me: "The rats are as big as you."

Living on a slum clearance site is a bewildering and frightening experience. In a building a few doors down the street from our flat, vandals are already tearing out the plumbing fixtures from the few vacated apartments. On this new area slated for demolition, a high school will be built.

On the slum clearance area across the street extending three blocks downtown, neighbors have told us of men stealing bathtubs from empty apartments in broad daylight. They simply pull them from their moorings and carry them into the street to a waiting truck.

All summer long, little ones play in the street until midnight. Jammed together in tiny apartments, sometimes six to a room, there is a mass exodus into the street when the weather is warm. People set up chairs and checker games and forget for a brief hour the misery of their apartments.

MOST FAMILIES LOOK FORWARD to another winter in condemned buildings where, if conditions were bad last year, there is every reason to believe that this year they will be worse.

In the tenement above our library store front, a woman, her husband, two children and moth-

er of the Church, the more lack of spirit is found, the more lack of understanding of what it is to live Christ.

ON THE OTHER HAND the Liturgy is the prayer of Jesus Christ. The spirit of the Liturgy is Christo-centric, Theo-centric. God the Father is the end—Christ the way. There is a priority of praise and thanksgiving. The Liturgical prayer is full of Christian dogma in which the essential elements are stressed. It is a well-balanced prayer expressing both the intellectual and emotional spirit of community praise.

The solution to our modern problem of extreme emphasis on popular devotion—which helps to engender too much stress on private revelation and human devotion—lies in this: Organic Liturgy, that fundamental Christ-prayer, must become man's spiritual food—popular devotion will then become a complementary function. Popular devotion will not then be artificially conserved—it will necessarily have the Spirit of the Liturgy and the Spirit gives life. Liturgy has to learn from popular devotion—in the sense that it must begin to have a right and attractive popularity, for the more the Liturgy speaks to the hearts of the people the more it will absorb popular devotion.

—Diane Zdunich

er-in-law live in a flat which can only be described as someone's idea of hell. Great wads of paper are stuffed into the large rat holes in corners of the kitchen. The rats go back and forth day and night. They have a cat which leaps to safety from chair to chair when the large rats appear.

There are several holes in the kitchen floor covered thinly by cracked linoleum. You can look down through these holes into the library below.

The woman, neatly dressed, stopped on her way home from work to ask us to type a letter for her to a state official. Probably the letter will pass from desk to desk and will be called to the attention of someone or other and forms will be filled out, and in the meantime the rats will come and go, thrive and breed.

This is a hard-working family. The place they live in is not fit for people. They have regular jobs and send their children to school every day. They complain over and over again and fill out forms and wait in line, and the weeks go by, and the months.

THE VALUES OF OUR SOCIETY shriek from every corner of our neighborhood. Thomas Merton said that evil is discreetly carried on in the midst of luxurious Park Avenue behind closed shutters. In Harlem it is shouted from the housetops. The poor come last always. It is not just that the rich, or the comfortably well-off, come first. It is that even things come first.

The ritual of sacrifice is carried on in our non-religious society wherever poor people are pushed around for the sake of a new apartment building—an investment. Leon Bloy has said that money is the blood of the poor.

Local community groups resumed last month the meetings of their Housing Committee, of which Friendship House is an active member. The problems are endless and they are inherent in the institutions of our society. Only by organizing with others will the world be restored to the reality of the Incarnation, that God became man and bestowed on men a great dignity.

## Lines to an Assistant Editor

What a horrid thought—she'll soon be back!  
She'll crack the whip and squeeze the rack.  
Despite the pain I love her highly,  
Toothsome, sweet some, Ann O'Reilly.

Chicago's gift to Friendship House  
Doth love all men and hates the mouse.  
The little rodent she does fear.  
(She never drowns herself in beer.)

Again I say she's awfully nice,  
Despite her loathsome hate of mice.

Three weeks ago we said good bye,  
And Eastward Annie May did fly.  
To spend some time in old New York,  
To make new friends and maybe work.

She's probably been cutting capers,  
But skilfully avoids the papers.  
My lines are done, the filler's made.  
(By Annie I shall ne'er be paid.)

F.B. will soon become a fable,  
When he answers for this to Editor Mabel.

—Francis Broderick



## Portland, Oregon

Bl. Martin Friendship House, 3310 N. Williams Ave.

## Mississippi Worker Visits FH

THIS SEASON IS ONE of "hail and farewell" for the Portland House. As usual it leaves us with mixed emotions. Mary Ryan, our Director, and Julie Pyles, our staff worker in charge of the children's program, have both left us to follow another vocation—marriage. Mary is engaged to Kenny Boyd, New York F.H. Vol and Julie to Vince Parks, Chicago F.H. Vol. Though we are sad at losing them we rejoice with them in their happiness (and—we are glad to see evidence of such good rapport between staff and vols).

This sort of thing is always happening in F.H.—staffers going on to other vocations: the priesthood, religious life, marriage, and special dedication in the single life in the world—so it would seem to be an appropriate time to meditate on these "changes". I have often thought that a "flow chart" showing all those who ever worked on the staff and their present "spheres of influence" would make a fascinating study for some one who had the time for such research. It would show how the seed of the idea that inspired F.H. has grown and spread its branches far afield.

Since F.H. is staffed by LAY people, such changes are in the normal course of events and though, admittedly, it is very hard on the MEANS we employ, it is a boon to the realization of the ENDS to which our work is dedicated—to restore the justice and love of Jesus Christ, not only to individuals, but to social institutions. And, having become imbued with the social implications of the doctrine of the Mystical Body of Christ, these men and women in their new state in life are now in a position to contact and influence persons who would never darken the door of any

F.H. but whose social attitudes are definitely in need of change. So in this way they continue the work of the apostolate to restore all in Christ.

AND GOD HAS HIS WAYS (which I admit are certainly not our ways) of helping us meet the situation of trying to carry on a program of activities with half a staff. In this case He provided us with a visiting vol, Peter Loftus, who hopes to join the staff soon. He comes to us with a rich background of knowledge and appreciation of the Liturgy and experience in labor relations which has sharpened his sense of social justice. His previous work with youth groups plus the fact that he is a native Oregonian with many local contacts will be of great value to this house. Already he has done much to increase our circulation of the CATHOLIC INTERRACIALIST.

### Woman Police Sergeant Speaks

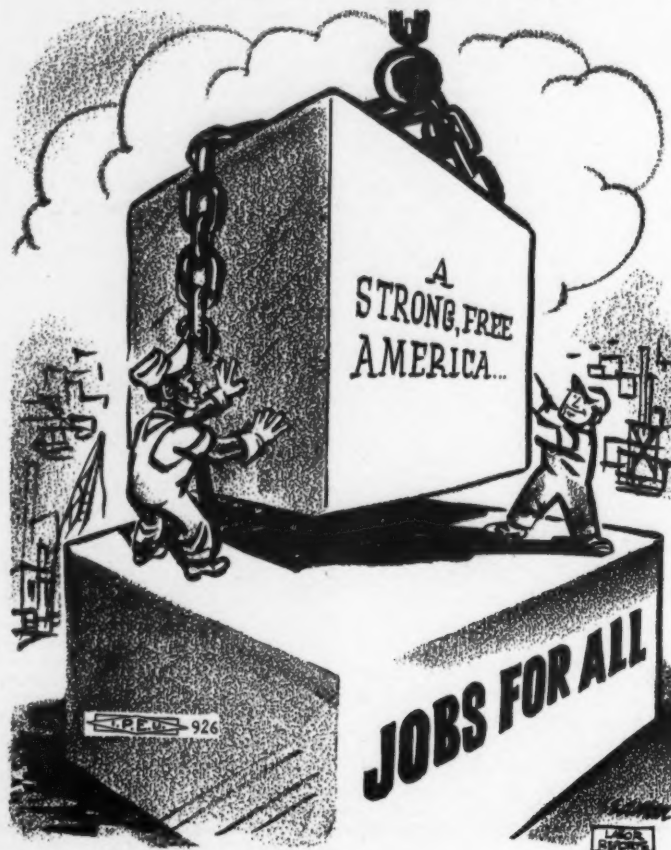
At our Open Forum last month we had as guest speaker one of Peter's friends, Mrs. Theresa Arata, who is a sergeant in the Women's Division of the Police Force. She discussed with us "Juvenile Problems" and ways in which her department and F.H. could be of mutual assistance.

A "SPARK" FOR OUR VOL PROGRAM came in the form of a visit from a lay apostle from the South—Betsy Cole of Mississippi, who had been working at St. Francis Information Center in Greenwood, Mississippi. The Center was founded by Kate Jordon, a native Southerner and a convert to Catholicism. The description of their busy day made us look like "pikers": rising at 5:30 for meditation, Mass, breakfast and chores before opening the Center at 9 o'clock to the children of the neighborhood and continuing un-

til 9 in the evening. They maintain an information center and hold classes in religion and crafts for both children and adults. Inspired and encouraged by the Friars of the nearby St. Francis Mission Church, they are true disciples of "Il Poverello".

For more detailed information about this apostolate I would like to refer readers to the article on St. Francis Center which appeared in the September issue of JUBILEE.

—Ellen Rehkopf



## Books for Men of Action

FIRST, READ AND THINK AND PLAN how the world can be made more Christ-centered. Then act wisely and courageously to bring yourself to that ideal and also to bring your neighbors, friends, town, country, and then the world to follow our Leader.

The following list will help you to do that, with a particular emphasis on interracial justice and love.

### LITURGY

"The liturgy must be the center and vivifying force."—Dr. Lydwine Van Kerschbergen of the Grail.

LIVING THE MASS by Desplanques

CHRISTIAN LIFE AND WORSHIP by Fr. Ellard

OF SACRAMENTS AND SACRIFICE by C. Howell

THE WEEK WITH CHRIST by E. Lawrence

THE YEAR OF GRACE by Fr. Parsch

LITURGY AND PERSONALITY by Dr. Dietrich Von Hildebrand

TRANSFORMATION IN CHRIST by Dr. Dietrich Von Hildebrand

### DOCTRINE AND PRACTICE

"Is it not doctrine that when a brother is excluded, rejected, segregated, it is Christ who is insulted and humiliated?"—Archbishop Robert Lucey of San Antonio.

CHRIST IN OUR BRETHREN by Karl Adam

ONE AND HOLY by Karl Adam

THE MYSTICAL BODY by E. Boylan

THE SOUL OF THE APOSTOLATE by Dom Chautard

ADVENT by Danielou

## May the Best Man Win

By Wallace Kane

(Although the names have been changed the basic facts in this story really happened not too long ago in Chicago.—Ed.)

THE PERSONNEL DIRECTOR of the big Chicago candy firm looked up at me anxiously.

"Do you mind working with Negroes? Of course, you won't be

under them," she added hastily. "No, I don't mind at all," I reassured her.

"And we don't have any white lockers free just now. But we'll give you the first one that becomes vacant. And of course there are separate washrooms."

So all the details were taken care of. The white woman supervisor told me what to do. Now I had a job, packing and shipping candy.

The fellows next to me happened to be colored. One was Joe and the other was Jim. Joe sure was fast so since we were paid piecework rates I asked him how he did it. He really had it worked out cold and before long I felt I was getting somewhere. He had been there two years which made him an oldtimer. When he found out I lived on the South Side he gave me a ride home every night.

THE SECOND FRIDAY I WAS THERE the supervisor came over to me. She said, "I'm going to a wedding tomorrow. I'd like you to take over for me." She showed me what I'd have to do. She said her vacation was coming up in a couple of weeks and I would take her place then too if I made out all right.

Joe didn't say anything but I could tell he felt it. Next day he helped me out of a few jams. The more I thought of it the madder I got. So by the end of the day I went up to the office and gave in my notice that I was quitting and why.

Just to make sure it got to the top without being garbled I wrote a letter next day to the president of the company, saying, among other things:

"If these colored fellows are clean enough to pack candy for kids to eat they're clean enough to use the same washrooms and locker-rooms as the rest of us. And Joe Johnson has seniority in the packing room. He's the best worker and he knows how to get ideas across. He should be a supervisor by now. I feel like a faker being put over him. So I'm quitting."

Peter Maurin

THE CHURCH AND THE LAND by V. McNabb

FOR MEN OF ACTION by Montscheuil

THE CHURCH TODAY (or any of his pastoral letters) by E. Suhard

SOCIETY AND SANITY by Frank Sheed

### THE LAY APOSTOLATE

"It is necessary to join prayer with action."—Pius X.

THE LONG LONELINESS by Dorothy Day

ON PILGRIMAGE by Dorothy Day

TUMBLEWEED, MARTIN, MATT TALBOT, MY HAY AIN'T IN by Eddie Doherty

FIRE ON THE EARTH by P. H. Fursey

MYSTERY OF INIQUITY by P. H. Fursey

APOSTOLIC ITCH by V. Giese

FISHERS OF MEN by Van der Meersch

FRIENDSHIP HOUSE by Catherine de Hueck

DEAR BISHOP by Catherine de Hueck

WHERE LOVE IS—GOD IS by Catherine de Hueck

REVOLUTION IN A CITY PARISH by Abbe Michonneau

MISSIONARY SPIRIT IN PARISH LIFE by Abbe Michonneau

## Psychologists Study Tough Guys

STUDIES OF VIOLENCE AND EVASION in preventing integration of minority groups, as well as means of hastening integration of schools, were given by a committee of nineteen race relations experts in conjunction with the 62nd annual meeting of the American Psychological Association held in New York recently. The report is based on 81 studies in the field of race relations. The committee represents educational institutions in all parts of the country, some coming from the South.

Three members of the committee made public the committee's findings. They were Dr. Kenneth B. Clark, Associate Professor of Psychology at City College in New York; Dr. John P. Dean, Associate Professor of Sociology at Cornell University; and Dr. Isador Chein, Professor of Psychology at New York University.

To hasten integration of schools the following means were recommended:

1. All children should be assigned to the available school facilities without regard to race.

2. The only delay permitted should be that time required by specified and necessary administrative adjustments. There is no available evidence to suggest that this time need be any longer than a school year.

Observing that the "threat of violence has often been used as a

device to postpone or prevent desegregation," the report said:

"Violence can be perpetrated by a small minority of frustrated and disgruntled individuals whose basic motivations are not necessarily directly related to race.

ALTHOUGH RARE, violence has been found under conditions of

"1. Ambiguous, inconsistent or dilatory desegregation on the part of authorities;

"2. Ineffective, weak and at times conspiratorial police action;

"3. And as a reflection of the type of inconsistency which is associated with competing governmental agencies and authorities."

The report asserted that studies of violent acts in areas where desegregation had occurred indicated that such acts were "more likely to occur in those communities in which there is a tradition of general lawlessness, political corruption and criminal contamination of the police power."

Among more subtle techniques blamed for delaying or evading desegregation were:

1. Establishment of "voluntary" desegregation policies, gerrymandering, or other manipulation of school district lines to insure that schools in effect would remain segregated;

2. Prolonged periods of "public education";

3. Token admissions of Negroes to "desegregated" schools.